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The good, old, affecting, useful custom of our Church, well vindicated in the following discourse, we fear, is very much neglected, and such certainly is the case as to the "accustomed offerings" enjoined in the rubric at the end of the office.

FROM THE CHURCH.

**THE SERVICE FOR "THE THANKSGIVING OF WOMEN AFTER
CHILD-BIRTH."**

A Sermon preached at the Carrying-Place, Murray, on Thursday, October 17, before the Midland Clerical Association, by the Rev. R. D. Cartwright, M. A., Asst. Minister of St. George's Church, Kingston, (Upper Canada,) and published at their request.

I TIMOTHY, ii. 13, 14, 15.—"Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity and holiness with sobriety.

Without entering upon the various interpretations which have been given of this passage of Scripture by commentators, there can be no doubt but that St. Paul here refers to that curse denounced by God upon the woman, in consequence both of her own disobedience, and her having seduced her husband to become her partner in guilt. "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband; and he shall rule over thee." Daily experience amply proves that this word has not been spoken in vain. We all know with how much grief and suffering to the mother, children are born into the world; her anguish and travail in that hour are proverbial. Some of the most striking illustrations of sudden and unavoidable danger, that occur in the Scriptures, are taken from her sorrow. But mark the condescension and mercy of God: He vouchsafed, even when pronouncing this proof of His hatred of sin, to console her who was to suffer so much on account of the transgression, with the gracious intimation that "*her seed*" should restore mankind to that state from which they had fallen through her fault; that He would send forth His Son, made of a woman, to redeem the race

made sinners by her disobedience. Thus by early revealing the fact that He who "had taken upon him to deliver man, would not abhor the virgin's womb," God gave honor unto the weaker sex even when He placed her under subjection, intending no doubt to prevent the husband from unduly exercising that authority, as well as to vindicate for the wife a befitting tenderness and respect. In accordance with this view we invariably find that women have been honoured and respected in proportion as the knowledge of God has prevailed. What tender concern, may I not say, what delicate attentions, are required towards them by the law of Moses; and above all by the law of Christ? In the New Testament especial care has been taken of that sex who ministered so faithfully unto the Saviour while on earth, who were

"Last at his cross and earliest at his grave,"

and to one of whom He first shewed Himself after He rose from the dead. Without multiplying passages, it may suffice to say that husbands are enjoined to "love their wives even as Christ loveth the Church." In short the Gospel, among other signal benefits to mankind, has elevated women to their proper place in the social scale; and when we consider the immense importance of female influence rightly directed, we cannot be too thankful for this gracious and merciful interposition in their behalf.

It was doubtless from conviction of the incalculable advantage of a pious mother being preserved from "the pain and peril of child-birth," to oversee her children and guide her house,—an advantage be it remembered not merely to her own family but to the whole body of the faithful,—that the Church, as a careful and wise instructress, has appointed in her public service a peculiar office or form of thanksgiving for this particular mercy. The Church does not regard it merely as a private blessing, to be privately, or even publicly acknowledged in general terms: she considers that the whole congregation are interested, not simply on the ground that Christians are to "rejoice with them that do rejoice," but for an especial reason, viz. that the curse thus entailed by sin may be remembered with a holy fear, and that the members of our Jerusalem may rejoice and be glad that a mother in Israel has been preserved from "the snares of death that compassed her round about."

How long a particular office has been used in the Christian Church for this occasion, it would be difficult to say; but it is probably most ancient, since we find that all the Western Rituals and those of the Patriarchate of Constantinople contain such an office. That used by the Church of England occurs, with some

little variation, in the ancient manual of the Church of Salisbury, known to have been compiled by Osmund, Bishop of Sarum and Lord High Chancellor of England in the year 1078.* It begins with a short address to the woman, followed by two Psalms. The Address seems peculiar to the present English form, but two Psalms, the cxxi. and cxxviii. were used at the beginning of the office according to the Salisbury Manual. The remainder of the office, viz. the short Litany and the concluding prayer, is almost literally translated from the Latin service of Bishop Osmund. If we were sufficiently acquainted with the first introduction of this service into the Christian worship, we should find in all probability that it was intended as a substitute for the Jewish ordinance of Purification, especially appointed by God, as may be perceived by referring to the 12th chapter of Leviticus. At this service, a sin-offering in memory of the original transgression, and a burnt offering in token of gratitude to God for her safe deliverance and bringing her again with her child into the sanctuary, were required of every mother. The probability of this service having been borrowed from the Jewish Ritual is strengthened by the fact, that in the first Book of Common Prayer the title was "The Order of the Purification of women:" it was altered, when our Liturgy came to be reviewed, into the present name, "The Thanksgiving of Women after Childbirth." And I would ask the most fastidious to say, whether it be not comely thus to acknowledge the mercy. Does it not well become not merely the individual, but the whole Church, to be thankful on such an occasion? Who can contemplate the loss which a mother's death would prove to her little ones, and not rejoice at her safety? Who can consider all the consequences of a Christian mother's care, not to the temporal but to the spiritual well-being of her children, and refuse to confess that the Church has well done in appointing this office? Is not the Church fully justified by the example of every age in attaching a more than ordinary importance to the preservation of one whose life is generally so beneficial?

How striking, how numerous are the proofs that the salvation of the soul of a child, humanly speaking, depends in a very great degree on the spiritual care of the mother? To use the words of Solomon in a sense somewhat different from their primary signification, "she builds up her house;" not so much by her prudent management and domestic economy, as by laying a good foundation of faith in the hearts of those whom God has given

* See Palmer's *Antiquities of the English Ritual*.

her,—by early impressions of fear and love towards His holy name. We have only to consider what the Scriptures have briefly recorded of the meditative disposition and thoughtful conduct of the mother of our Lord, to feel nearly certain that she early instructed the child Jesus in the knowledge of divine truth. When she found him in the temple seated amidst the doctors, asking questions, it is said that “all that heard him were astonished at his understanding and answers.” Are we not warranted to infer that, according to the well-known practice of the Jews, and in obedience to the sixth chapter of Deuteronomy, the mother’s care had been one means of this early ripeness in spiritual knowledge? We are, I know, to consider this as a peculiar case; the Spirit was given without measure unto Him “who spake as never man spake;” nor would I press the example beyond its legitimate application, only I would commend to the careful and attentive perusal of every mother the last twelve verses of the second chapter of St. Luke’s Gospel, which speak of the childhood of Jesus. But to pass by this case, let us turn to another which all must admit not to be in the same marked sense peculiar. St. Paul, writing to his beloved disciple Timothy, says, “I am filled with joy when I call to remembrance the unfeigned faith that is in thee, which *dwelt first* in thy grandmother Lois, and thy mother Eunice.” That unfeigned faith and sound zeal for the glory of God which was found in young Timothy, in which he had been “*nourished*” up, and which qualified him for the office of a Bishop or Overseer in the Church of God, was derived to him through the care of his mother and grand-mother, whose instruction he followed:—“from a child he knew the Holy Scriptures.” Is it not even so now? How often are faith and piety continued in a family chiefly by God’s blessing on the anxious affection and earnest attention of the mother? In behalf of how many beside Augustine have a mother’s prayers been heard, and the wanderer been reclaimed to the path of holiness and peace? How many Samuels have been given as servants of the altar through a mother’s devout thankfulness? Are there none present whose eyes fill with tears and whose hearts glow with grateful affection, whenever memory recalls those lessons which their infant years were taught on a mother’s knee? Are there none who can testify that the lessons learnt in the home of their youth have never been wholly forgotten, but through grace have kept them from “the ways of the destroyer?” Nor is it difficult to account for the marked effect of maternal

* See a volume of sermons by Rev. J. Miller, Worcester College.

attention, when affection and spirituality combine to call it into exercise. "We are to remember always that the *disease of man* is in his *heart*:" "The cure therefore to be effectual, must be applied there; nor is it less evident that it should in its first stage be applied early, since we are *born in sin*, and manifest its workings even from *our mother's womb**" Now who is most likely soonest to detect the evil manifestations of corrupt nature, or who, humanly speaking, is best able to control and check the particular infirmity or sinful disposition of the young child, as she whose disinterested affection never slumbers, and to whom the confiding infant invariably looks for direction? The first friend is the mother; the tender heart receives implicitly its first impressions from her who is always with the child, and by whom its every want is either anticipated or instantly supplied; who is not soon wearied, or considers it an irksome task, but rather a pleasure, to mark the opening mind. Affection renders it any thing but tedious to the mother to reiterate line upon line and precept upon precept: she does not grow impatient at her little ones' dullness or inaptness; she is not solicitous to overload the infantine understanding to save trouble to herself. Of course I speak generally: there are exceptions; but as a general rule, the mother, under God, must have the chief place in the training up of the young children at the very beginning. What a moral power is hereby conferred! What a door left open by Providence for good, if duly availed of! Surely in the first stages of life, mothers are answerable for very much of the behaviour of their children and for the forming of their character! Yes, daughters of Jerusalem, the work of man's salvation in a most important practical sense, remains open to your faithfulness. Mothers in Israel, on you it greatly depends whether the young are to be duly chastened in the tone and temper of their hearts, while those hearts are yet tender; your part it is to have a watchful eye to their lesser habits and leanings to what is wrong, ere they become by fatal indulgence a part of their very nature. "The greatest need of all young minds (says the writer I have already quoted) is to be rendered *dutiful* and *docile*." If then the wayward passions of the child are permitted to have free license, what is the after life to be but a train of fatal self-indulgence? Perhaps it may be thought that I attribute too much to human agency. It may be said, no parent, no mother, can change man born in the likeness of sinful Adam. Most true is the sad corruption that has taken place in man by the fall of his first parent; a just and proper

* Miller's Sermons, No. 15.

sense of this inborn corruption is most necessary to a right and hearty reception of the Gospel. Christian mothers, forget not this, I pray you. But I beseech you also, forget not that in Christ Jesus the old man may be put off and the new man put on, renewed after the likeness and image of God. Is not then such a likeness to be desired and aimed at? Has the humiliating doctrine of our natural corruption been revealed to excuse us from exertion and justify sloth? Are you not by this very sad declaration, more than by any thing else, bound to watch over your little children? If the corrective means ordained by God are unemployed, and the restraints of wisdom are neglected, will you dare to solace your own faithless negligence by pleading innate sinfulness? Are we so to pervert the doctrine of man's corruption as to omit our efforts to check its fruitfulness? You hope all will yet be well. Wherefore? on what ground? By God's mercy and grace. A miracle indeed may, in an instant, convert a barren heath into a fertile field of corn; but what would be thought of the husbandman who, without culture previously bestowed, and without seed sown, counted on a sure crop from that neglected waste? Can we then in sober reason expect, that the neglected little ones grown to man's estate with an undutiful and disobedient temper past control, are *then* to be recovered from the snare of the tempter? Happy are they, it is true, who from being great sinners become true penitents! may God increase the number of such, how many soever they be an hundred fold! but the ways of sin are so deceived, and the power of habit so strong, that the return to the way of righteousness is both difficult and rare. Happier, therefore by far, and infinitely more safe, is the condition of those who like Timothy or Samuel, have been taught to serve the Lord from their childhood; in whose hearts "the seed has sprung up, man knoweth not how; first the blade, then the ear, after that the full corn in the ear." There may be particular exceptions; it is admitted, but are we on that account to disregard a general truth? Parents, mothers, be persuaded: untutored, undutiful childhood leads generally to licentious youth; that again conducts to a profligate manhood; and the end thereof too often is a heartless, chilling, hopeless death.

Stand forth, ye ministers of Christ,—ye whose office it is to visit the bed-side of the dying,—proclaim aloud in the ears of this people, that they may hear, the testimony of your pastoral experience. Among whom chiefly do you find "the working of God's Spirit, drawing up the mind to high and heavenly things," or softening the heart into penitential sorrow and godly contri-

tion? Speak, ye servants of the altar, do you find these things frequently in those whose childhood has been suffered to continue ungoverned and neglected? Or rather, will you not one and all declare, that these gracious proofs of God's presence are chiefly perceived in those who have been the inmates of a home where God was acknowledged the Guardian, and Christ confessed, loved, and obeyed as the only Saviour? Will you not testify that the seed sown in a mother's tears, and apparently smothered by the evil-heart of unbelief and the hardened unconcern of filial disregard, has often at the last brought forth the fruit of repentance sought carefully with tears? Again then I say, parents, mothers, be not deceived: ungoverned childhood must lead to ungodly manhood: of those who like the children of Eli are permitted to go in their evil ways unrestrained, you will find even now that it must be said too truly,—“They are sons of Belial, they know not the Lord.”

Before I conclude, I would speak a word or two of particular exhortation. I would desire to impress upon those mothers who are present, the duty of improving those periods of maternal trial to their own souls. Careful and busy about many things; occupied and probably engrossed with the ordering of your households and the management of your families, it may be that you do not find yourselves always disposed to devote due attention and care to private devotion and personal examination. Ought you not then to avail yourselves of the quiet enjoyed in that season from the ordinary cares of domestic life, to inquire into the state of your own hearts before God? Might not your trial be thus sanctified to yourselves, and not to yourselves only, but to your houses also?

I would also remind you of the Rubric which requires that “the woman who cometh to give her thanks must “offer accustomed offerings:” in other words “forget not the poor.” When you come into the congregation to return thanks to God for his late mercy to yourselves, be mindful of the wants of others. Indeed if your hearts be duly impressed with a conviction that God has been gracious to you, you will be constrained to shew forth that you are sensible of what you owe Him not with your lips only; your own distress, if it have produced the effect intended, will cause you to feel for the distress of others, and prompt you to give of your substance for their relief a thank offering unto God. If, however, you have nothing to give; if of silver and gold you have none, at least remember the injunction of the Apostle,—“I beseech you, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your rea-

sonable service." Lastly, would I call your attention, Christian mothers, to a precept in the Jewish law: "The first-born of thy sons shalt thou give unto ME." I would say unto you, meditate upon the spirit of those words. Are they not worthy to be kept and pondered in your hearts? Why is it that while every worldly profession is filled, the service of the temple so grievously lacks helpers? Where the harvest is so plenteous, why are the labourers so few? Is it because it is not lucrative to serve the tabernacle or minister at the altar, that we find so few coming forward to do the work of Evangelists? Might not you, mothers in Israel, in some degree prevent this? Let me not be mistaken. Let it not be supposed that I would encourage any to urge unduly on their children to engage in the ministry, or rashly to assume such a responsibility. All that I would desire is, that Christian parents would accustom their children to regard it as an honorable labour,—that they would not, by their example or their teaching, lead their little ones to infer that the acquisition of wealth is the main pursuit or true business of life; but rather let them see that the soul is beyond all price.

If this were done—if the value of immortal souls were oftener impressed upon the young,—we should soon be gladdened with the sight of many coming forward to the help of the Lord against the mighty enemy. Instead of the handful of us who are now labouring in this extensive colony, we should then behold a host ready and desiring to testify the Gospel of the grace of God.

And now, brethren, I have no desire to trespass longer on your patience, having already extended my observations beyond my first intention. I would therefore send you away with one remark, viz.—that in this office, as in all her ordinary or special services, the Church of England has but this object—to promote the glory of God and the edification of her members; to teach mothers that children are a gift and heritage that cometh of the Lord, whom they must bring up in His fear and nurture.

"Do not spend (says Jeremy Taylor,) your sermons in general and indefinite things, as in exhortations to the people to get Christ, to be united to Christ, and things of the like unlimited signification, but tell them in every duty, what are the measures, what circumstances, what instruments, and what is the particular minute meaning of every general advice. For generals, not explicated, do but fill the people's heads with empty notions, and their mouths with perpetual unintelligible talk; but their hearts remain empty, and themselves are not edified." If the Epistles themselves, (adds John Mullar,) "wandered into flights of mysticism, or were wholly taken up with general and indefinite things, we should deny that they described and addressed ourselves."

FOR THE GOSPEL MESSENGER.

REPORT TO THE LADIES MANAGERS OF THE CHARLESTON PROTESTANT EPIS. DOMESTIC FEMALE MISSIONARY SOCIETY.

To January 14, 1840.

Respected Ladies,—Our report, dating from May last, is for more than its usual half-yearly term, and comprises a period eventful, as for all of our diocese, so in some respects peculiarly for us of this mission. We feel deeply the removal of the friend, who, with heart opened early to the wants of our poor, was one of the first to devise this mode of doing them good, and who to the end of his life was giving frequent tokens of unwearied and earnest concern for the success of our labours. To our beloved Bishop we are indebted, under God, not only for the founding of our Society, but “for a long continuance of nursing care and protection;” and as we call to mind how ready he was to hear us whenever we sought his advice, and with what kindness and prudence he had often guided us through our trials and uncertainties, as well as how gladly he was wont to partake of our joy, we cannot but mourn over his departure, as an affliction not merely to us in person, but to all of our people, who in him, besides losing their chief minister, have been deprived of a friend, generous, kind, and faithful. Nor in evidence of his “loving them unto the end” can we omit to mention that of his unfinished sermons, *the last* is one which he was preparing, in the midst of his painful and fatal illness, for the consecration of our New Chapel.

That service we have been in consequence constrained to defer, and even the opening of St. John’s was put off for some weeks, that one of your Missionaries might supply, during the Bishop’s illness, his place at St. Michael’s Church. Soon after, a case of need, so urgent, occurred at St. Philip’s, that at the request of its Vestry, and with the consent of our Executive Committee, we agreed to keep open that Church, and did so for five weeks, to the further delay of our effort in Hampstead. Again, the Lord was pleased to try your younger Missionary with severe and protracted illness in his family, and next by a casualty so serious, as to leave the elder of us for some time in sole charge of both Chapels, between which, accordingly, he divided his public duties, endeavoring to increase in proportion in diligence of visiting.

In happy offset to these hindrances, we would gratefully record that our people generally have been well, throughout the summer; and of the few taken from us, it is our comfort to believe

that several "do now rest from their labours." We count it too no small cause for thankfulness, that our call for funds, (though in the midst of the commercial embarrassments of our friends) was responded to so freely and fully, that about \$3,500 were raised for the completion of St. John's Chapel; leaving due only \$300. This sum, kindly loaned without interest, and for an indefinite time, we should therefore be the more careful to return as soon as we can. The building being opened for divine service, on the 13th of October, we have officiated there twice, every Sunday since, except that while one of us was disabled, we were compelled to close it several times in the morning; as also, St. Stephen's, for the same reason, in the afternoon. The attendance at both has, in consequence, been somewhat less. At St. John's, it averages perhaps 60: we consider about 50 as under our pastoral care. The Sunday School there was increasing, but notwithstanding the unremitted attentions of three female teachers, it has suffered from the want of superintendence. Abundant materials, however, both of pliable youth and of more unbending maturity, are around us at our upper station,—and we are successful, every now and then, in planting some of them within the courts of the Lord's house. May the dew of heaven cause them to bud and blossom and bear fruit an hundred fold! Multitudes, alas! are away from these waters of life. We are pained, weekly, at the sight of the crowds, whom on our way to and from we meet, profaning the holy day in our very neighbourhood—escaping from the restraints of the city to frequent the haunts of dissipation in its suburbs, and passing even by our doors in their search for guilty pleasures. Some, we trust, will be drawn in to our Chapel; and, with whatever motive coming, may remain to pray. At least it is a comfort to us that the sight of the Lord's people and the Lord's house may check them in their evil courses and remind them of their threatened ruin. As respects the increase of the population of the Neck, it is as we thought. Numbers of families are moving from the city, and our doors are opened to them just in season. Hence, we see no ground for doubting that, if the Giver of grace be with us, our numbers in this quarter will be not less than at our elder station. Only, at present, we have to encounter the obstacles always in the way of infant missions, especially if among persons, many of whom are strangers to the usages of our Church. But to these usages, our stated worshippers are getting accustomed, and our Prayer-Book, we doubt not, will soon be understood by them, and admired and loved. O that from this golden vessel, they may drink of the living water of Scripture, and be filled with joy and peace in believing.

Cases come to our view of temporal distress, from causes often for which the sufferers are in no wise to blame. Lonely females, whose only support is from their needles; aged and sickly ones, and cripples, who can eke out barely a subsistence, (if that) by working all day, and far into the night, and even till the dawn, for a compensation entirely inadequate, and in earning which, they are hurried to premature graves: such persons we try to relieve, and more of them we might, if our friends would place larger means at our disposal. But even after all that is done by individual and associated benevolence, the instances of destitution are many and painful—and of these the ones, which we feel most at a loss how to remedy, are where we see helpless wives, with brutal husbands, whose only business is to waste and abuse and destroy; their children ragged and hungry, cowering for fear of them, or corrupted already by their polluting example. For such, we know not what to do. Pecuniary aid is often worse than useless—advice is thrown away—the children are not in fit condition for our Sunday Schools—their mothers cannot get to Church, and their fathers will not. So that we are driven to hope that our civil authorities will interpose by providing some place of confinement or other mode of punishment for habitual drunkards, and for ungovernable boys. “Houses of refuge” for several other classes of offenders, we should rejoice to see established, especially for some who profess a wish to reform. But, meanwhile, our personal efforts, however ineffectual, we shall try to keep up, with faith and prayer,—counting on the sympathy and intercessions of all, who care for the spiritual and temporal well-being of those, whom the Son of man came to seek and to save.

Respectfully,

PAUL TRAPIER, and
ROBERT T. HOWARD.

To the Ladies' Managers of the Charleston
Protestant Episcopal Female Domestic Missionary Society.

FOR THE GOSPEL MESSENGER.

UNSOUND ARGUMENT FOR MISSIONS.

We are sometimes told that the heathen will be lost, if we do not send them the Gospel. We cannot certainly say that they will not be lost: but if they are, it will be for a different reason. Their salvation depends not on us, but on themselves. The free-agency of man is the only clue to the labyrinth of human affairs. Even the heathen may do by nature the works of the

law, and thus prove the law to be written upon their hearts. Even the heathen may seek after "the unknown God," and manifest that disposition which would obey their Creator, if they but knew Him—or they may exhibit "the heedlessness of men, who, careless of their unknown Benefactor, would be alike careless, although God stood revealed to their gaze, with as much light and evidence as is to be had in Christendom." St. Peter was led to see this clearly. "Of a truth, I perceive that God is no respecter of persons, but in every nation he that feareth Him, and worketh righteousness is accepted of Him." Not that God accepts imperfect obedience as the ground of justification, this is contrary to the Bible and to the articles of our faith—*Christ's merits are the only ground of justification*. What is it then which is accepted? We answer, the homage of the will—the only homage that man can offer to the Deity. His free-agency consists in the exercise of his will. His power cannot be said to be his own, as it is derived, and in such proportion as his Superior pleaseth, but his will depends upon himself. Therefore the Savior charged the Jews with criminality by the reproach: "Ye will not come unto me." He does not hold them responsible for the power which cometh from God only; that would form their excuse—but he reproaches them for the want of a will which might have been present with them, and to a right use of which, he had promised that the power would be given. The only acceptable service to God is a voluntary service. There can be no moral virtue in compulsory obedience. We often hear it asked, could not God, by a word, make all the heathen to be Christians? Certainly not, if men are free-agents, and this world a state of probation. To force such an act of allegiance, is a contradiction. To compel a voluntary homage, is an absurdity. Opposed as it is to every principle of God's government, were it possible in one instance, it must be universal. Were it possible for the Deity to put forth a compulsory power upon his creature, and by an abrogation of its will, to create a conformity to himself; were he thus to destroy his creature's agency in one instance, his justice and his benevolence would require him to do it in every instance, and by an impartial exercise of his power to fix the affections of all the rebellious upon himself. He knows but little of the true God who has formed such ideas of his government; and but little of the affections of man's heart, who thinks they can thus be gained. The will and the affections are not susceptible of forcible applications, and such is man's mysterious constitution, that without his own consent, he cannot be saved.

The free will which we contend for, is only that defined in the 10th Article:

"The condition of man, after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God: wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will." Man will never use his will aright unless a divine influence is first sent upon him; therefore it was necessary, in order to his freedom of choice, that *Christ should be the author of all the moral sense of mankind*, "the true light that lighteth every man that cometh into the world." And upon his own choice, thus made free by Christ, depends the salvation of every man. God knows who among the heathen would obey his Gospel if they had it. We are very far from supposing that if the Church should neglect her Saviour's last command, to preach the Gospel to every creature, that God would condemn the heathen for her neglect. This He has never said. This the Bible does not teach—nor dare we appeal to the sympathies of Christians by an argument which would cast dishonor upon the justice and the mercy of God, and which makes the Scriptures contradict themselves. We put the duty of missions on a scriptural ground, when we ask no argument but the command of Christ. That command is perpetual—and though the Church had dwindled to her state of infancy—though she were reduced to her original number, and had but eleven apostles, and an hundred and twenty disciples, still the duty would be imperative upon her to the end of time: "Go teach all nations." Were she to disobey, the light of God's countenance would be hidden from her—the temporal interests of mankind would deeply suffer—the Church would be visited for her disobedience, and the blessings of Christianity be withheld from the world. But yet in every nation, he that feareth God and worketh righteousness is accepted of Him, whether the Christian Church perform her duty of evangelizing the world, or whether she neglect it. Take for example the best Christian among ourselves, under "the full blaze of gospel privileges," erring and straying, and confessing each Sabbath, and with truth, that there is no health in him; obeying sincerely, and yet with so much following of the devices and desires of his own heart as to be "*scarcely saved*." Had this man been born away from the light of the Sun of Righteousness, in a land of heathenism, where the Star of Bethlehem shines with faint radiance from behind a cloud,—but still shines—he would be a law unto himself—his conscience meanwhile bearing witness, accusing or else excusing. What fruit can be expected in this frigid zone? The

soil is good, but it must be tilled and shone upon; for it requires a preached gospel to produce gospel obedience. But there is an *inward readiness to obey*, repressed only by providential arrangements. Think you not that this essential element is prized by Him who knows the heart—and who valued the widow's mite above the offerings of the rich? Think you not that this man, though "in bondage under the elements of the world," is yet a child of God, and an heir of Christ, even though the Christian Church should be, in regard to missions, in a spirit of deep slumber?

But the heathen nations, it is said, are given up to a judicial blindness. This may be so. And it is upon a kindred subject that St. Paul exclaims—"O the depth of the riches, both of the wisdom and knowledge of God." Blindness in part is happened unto Israel, yet they shall be saved." "Enemies of the Gospel, yet beloved," concluded by God in unbelief that He might have mercy upon all. Were the veil taken from their heart, they would even now say, "Blessed is he that cometh in the name of the Lord."

In short, to make the salvation of the heathen, or of any other men, ultimately dependent upon circumstances over which they have no control, and for which they are not accountable, is to set aside the fundamental truth of man's free agency, and to advance a doctrine as repugnant to the Scriptures as that of unconditional election.

B.

NOTICES OF NEW PUBLICATIONS.

The Examiner Examined: a review of a Sermon, published at Randolph, and purporting to be an examination of the claims of Episcopacy. Memphis, (Tennessee,) 1839.—It was not till very lately that we had the great advantage of reading this very able, instructive, seasonable, interesting and practical production. We have reason to believe that this is not the first time bright and salutary light has come from the same quarter in the South-West, and we cannot but hope, yea, believe, that another and another star will arise and shine in that region, and diffuse its beams over our whole land. We are met here not only with logic and rhetoric, and learning, but with true wit, and if not original ideas, very happy original illustrations. But we prefer specimens to descriptions, and therefore proceed to make some extracts, interspersed with short remarks. The "Examiner" had charged our Church with "exclusiveness." Three replies are here given: "1st. The exclusiveness is very

limited in its application. The door is within a *tenth* part of its full swing of being *wide open*; and nine-tenths of the Christian world pass through it, having a valid Episcopacy. We presume, consequently, that he never heard of the Moravian Church; that he never heard of the Church of St. Thomas, recently discovered in Hindostan by the missionary Buchanan,* and which from a very early period, anterior not only to *Protestantism*, but to *Po-pery*, had been without intercourse with the rest of Christendom, and still during centuries of seclusion, preserved unimpaired the principles of Episcopacy; that he never heard of the Episcopal Church of Scotland, still flourishing under the shadow (until recently not very tolerant) of the Presbyterianial establishment which supplanted it;—that he never heard of the Greek and other Eastern Churches, comprising in themselves a body more numerous than *all non-episcopal societies united*. Nevertheless, all these, besides those which he enumerates, *have* the certain marks which identify the Church Catholic. 2d. The argument is not worth removal, even if it were a fact. It may be an *inscrutable mystery*—as it is a *like* mystery that the visible Church was once confined to the family of Abraham, and about two thousand years after, numbered only one hundred and twenty:—that heathenism and Ishmaelism count more millions than Christianity; that Romanism is and has ever been more extensive than Protestantism; but as it would be folly to argue from the first proposition that the companies mentioned *did not* constitute the visible Church; from the second that Heathanism and Mohamedanism are as true as Christianity: and from the third that Romanism is as sound as Protestantism:—as it is folly to argue that nothing can be a *way of Providence* that is an *inscrutable mystery*: as it is folly to argue that every thing must be true in religion that is supported by a majority of human votes: so we cannot admit the force of the consideration alleged as an *argument*, even if it were a fact. As the visible Church is to be measured by appeal to Scripture and right reason, and not by counting noses, we can even *conceive the possibility* of a *visible Church* not more numerous than Mr. Thomason's audience; especially as a time is prophesied when there shall be "a great falling away." 3d. "Exclusiveness is a *necessary* and *invariable* trait, to a greater or less extent, of every *Christian society on earth*. Every Church which declares certain principles to be *true and obligatory*, must inferentially denounce all systems where they are lacking as *false and defective*."

* An edition has been published in this country, *omitting* the facts in relation to the *Episcopacy* of this interesting people. The argument was too strong—and it was *expedient* to suppress it. Whether it was *right* is a different question.

And in every instance this *exclusiveness* affects a greater or less number of other Christian *societies*, even to the extent of *excluding such societies from the Church Catholic*. The sound Methodist will not embrace the Unitarian societies, which deny the Lord that bought them, into *his* notion of the *Church of Christ*: and the various Methodist sects are in their turn excluded by the conscientious Baptist, as being without so much as a valid sacrament of *admission* into the *visible Church*. Nay, the General Assembly of the Church of which Mr. Thomason is a minister, has recently cut off, by *positive* declaration, the whole Roman Church, constituting more than a moiety of Christendom, from the fold of Christ. All Christian societies are more or less guilty of "that most obnoxious doctrine of *high-churchism*:"—if it is a deadly sin in one, it is a deadly sin in all: if it is right and innocent in the Presbyterian Church, it is right and innocent in the Episcopal Church. "Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for *thou that judgest doest the same things*." Not only are all Christian societies more or less exclusive in the same inferential manner and to the same extent of high-churchism:—but many other Protestants, besides Episcopalians, are *exclusive* on the same *ministerial ground*: that is they require a *valid ministry* to administer *valid sacraments*, on principles which inferentially *exclude* the ministry and sacraments of *other societies as invalid*. And not a few who deny *Episcopacy*, insist upon the necessity of a *Presbyterial* *SUCCESSION* to constitute a valid ministry: thereby excluding as irregular and invalid the ministry and sacraments of *all sects which have not a Presbyterial succession*.—And here are a few proofs.

Dr. Miller, of Princeton.—"It is only so far as any *succession* flows through the line of *Presbyters*, that it is either *regular or valid*." And "it is because Episcopal Bishops are in fact *Presbyters*, and assisted in all ordinations by *other Presbyters*, that we (Presbyterians) consider their ordaining acts, on the principles of Scripture and primitive usage, as *valid*." All societies which have not a ministry of *unbroken Presbyterial succession*, are here declared to have *no valid ministry or sacraments*.

Dr. McLeod.—"A person who is not ordained by a Presbytery has no right to be received as a minister of Christ: his administration of ordinances is invalid; no divine blessing is promised on his labors; IT IS REBELLION AGAINST THE HEAD OF THE CHURCH TO SUPPORT HIM IN HIS PRETENSIONS; Christ has excluded him in his providence from admission through the ordinary door; and if he can give no evidence of *miraculous power to testify his mission*, HE

IS AN IMPOSTOR!" Does not this smack somewhat of "*that most obnoxious doctrine of HIGH-CHURCHISM?*" If Episcopal clergymen did not happen to be let in on the score that "our Bishops are Presbyters, having the flow of succession," *we* should have no right to be received as ministers of Christ: it would be rebellion against the great Head of the Church to support us in our pretensions; nay, unless we wrought miracles, we should deserve to be hooted as "*impostors!*" which last sentiment is a long stride in advance of Episcopal exclusiveness, and one which no Episcopalian would venture. We would like to amend the expression, and say that such a person is IMPOSED UPON by prejudices of nurture and association, which have either prevented, or unconsciously warped his examination of that question, of solemn moment to all who take upon themselves the office of ambassadors of Christ—"By what authority dost thou these things? and who gave thee this authority?"

But farther—as we have seen that "persons not ordained by a Presbytery have no right to be received as ministers of Christ; and their administration of *ordinances* is invalid:"—so according to the Constitution of the Presbyterian Church in the United States, "*a sacrament is a holy ordinance, instituted by Christ in his Church, to signify, seal, and exhibit unto those who are within the covenant of grace, the benefits of his mediation: and to distinguish them from those who are without.*"* Consequently in the societies where there are no sacraments, the benefits of Christ's mediation are not signed, sealed, and exhibited, and they are destitute of the divine marks, instituted by Christ to distinguish his Church from the world; and cut off from that "*visible Church, which is the kingdom of our Lord Jesus Christ, out of which there is no ordinary possibility of salvation.*"† For "the Lord Jesus Christ as King and Head of his Church, hath therein appointed a government in the hand of Church officers, to whom the *keys of the Kingdom of Heaven* are committed, by virtue whereof they have power respectively to retain and remit sins; to shut that kingdom against the impenitent both by the word and censures; and spare it unto penitent sinners, by the ministry of the Gospel."‡ These are doctrines to which the Examiner is pledged to adhere. *They exclude all societies, not having a Presbyterian succession, from that "visible Church, out of which there is no ordinary possibility of salvation."* They exclude the Quakers, who pretend to no ministry or sacraments; they exclude the Campbell-

* Larger Catechism.

† Confession of Faith, chap. xxv.

‡ Westminster Confession of Faith, chap. xxx.

lites, who have no ministry; they exclude the Baptists, who pretend to no unbroken succession; they exclude the whole Greek Church, although she has an *Episcopal* succession, because there, only the Bishop ordains, and it is the laying on of hands of *the Presbytery* that constitutes a *scriptural* ordination; it being only "because Episcopal Bishops are Presbyters, and assisted in the laying on of hands by other Presbyters, that" (Presbyterians) "consider their ordaining acts as valid."

Now to determine whether the views expressed in this pamphlet are in accordance with the principles thus laid down in the standards to which the writer, as a Presbyterian minister, is bound to adhere, is "no part of our business, and whenever attempted, will be a gratuitous and supererogatory undertaking." We quote them with no such intention; nor yet with any desire to throw back the imputation of *exclusiveness* as a stone for injury. We only desire in the spirit of meekness, to show the many Christians who have no definite opinions on the important subject of validity, (kept in the dark in order to maintain the false unities* of Lord Bacon, which are so much valued, and yet so valueless,)—that the charge of *exclusiveness* which they bring forward as a *writ of accusation* against us, constitutes a main point of their own Christian *diploma*. That to *urge it as a charge* is injurious and uncharitable, we shall presently demonstrate:—but even if we were disposed to return evil for evil, we should not employ a weapon which we know by its impression on our own breasts is only a dagger of lath; or cast upon others as a reproach what *they* have no reason to be ashamed of, and *we* unhesitatingly avow. It is thrown *at* us as a stone; it is thrown *from* us as grass.

From the six points thus established, we deduce the three following conclusions:

1. If, as we have shown by reference to their own language, the several Presbyterian Churches do not admit the validity of *our* ministry and ordinances as *Episcopal*, and contradistinguished from *Presbyterial*, but *simply because they deem them virtually Presbyterial*, with what reason can they reproach us for not admitting theirs as *Presbyterial*, and contradistinguished from *Episcopal*? If they would reject ours *if it were not Presbyterial*, we only carry out their own principle in rejecting theirs, if it is not *Episcopal*.

* "There are two false *peaces*, or *unities*: the one, when the peace is founded upon an implicit ignorance; for all colors will agree in the dark; the other, when it is patched upon a direct admission of contraries." With regard to the last, daily experience in the intercourse of sects demonstrates the correctness of *our* principle, that where it is impossible to coalesce, the way to prevent the collision which all deprecate, is to avoid *ecclesiastical contact*.

2. If exclusiveness of the same inferential sort, and social application, is a trait *common to all* Christian societies, and if many are exclusive on the same ministerial *principle*; we ask, in the name of common charity, why does the Episcopal Church *alone* incur opprobrium for such exclusiveness?—and we ask, in the name of common sense, why is exclusiveness made a scare-crow to frighten men from her fold, by others who wear the same garment? It is because others love the *false unities*, and we eschew them. We think and speak; but what they approve they forbear to promulgate. And the consequence is, that the world sees as an *anomaly* in us, what is in fact a *general rule* among Christian societies. Now, they are welcome, if they choose, to *agree to differ*, and to maintain a unity where “all colors are alike in the dark:” they are welcome, if they conceive it to be *policy*, or feel it to be *pleasantness*, or believe it to be *duty*, to cleave, without incorporating, in a fragile peace which is patched up on the admission of contraries: but we respectfully suggest, that their preference is no law to us, and while we freely concede their right to pursue their own course, we must mildly but firmly resist any pretension on their part to drag us after them.

3. It follows from all that has been alleged, that for this exclusiveness which has been defined and admitted, (we mean the thing, but employ the word only in condescension to anti-Episcopal modes of speech,) no person has any right as a man, or any excuse as a Christian, to apply to us those amiable and affectionate epithets—bigoted, illiberal, uncharitable, &c., &c., to which constant experience has accustomed our ears, and hardened our sensibilities. * * *

Reader, others we doubt not, have oftener appealed to your prejudices on this score; allow us for once to appeal to your common sense. Nothing can be illiberal, bigoted, or uncharitable, unless it is *unreasonable*. Now we stand ready to give an imperative *reason* for the conduct which incurs such denunciation. We have devoted some study to Scripture and primitive usage, with an especial reference to that momentous question, “*who gave thee this authority:*” and our inquiries have resulted in the firm and fixed opinion, that *Bishops alone* have power, derived from divine institution, to set apart men to preach the word, and dispense the ordinances of God. Others, within the last three centuries, have embraced the opinion *never before sanctioned*, that *Presbyters* have that power. Others still, have adopted a notion as much repugnant to the last view as to ours, that *any man* has power, *without any special commission*, to act as “ambassador of Christ,” and “reprove, rebuke, and exhort” his fellow-men in

religious matters "with all authority." We claim to think for ourselves; and we prefer the ancient principle to the new discovery. Now, while we hold that principle, should we not give the lie to our own conscience, should we not be dishonest to you, and criminal in the sight of God, if we did not *act accordingly*?—if we did not conform our *practice* to our *principle*? And for what else are we stigmatized as *bigoted* and *uncharitable*? When you require an Episcopal minister, on the penalty of that stigma, to invite non-Episcopal ministers to his pulpit, and go with his people to receive the ordinances at their hands, you require him, for the sake of *civility* and *courtesy*,—for the sake of encouraging a peace which is founded on implicit ignorance, and patched up by the admission of contraries—to *hold a lie in his right hand, faithless to his people, faithless to his Church, faithless to his God*. Is that reasonable? Is that charitable? Is that Christian?

Ah, but "*our opinions are wrong*." Can you prove them to be so? Have you ever studied the subject? Or have your opinions been collected like the dust on your garments, not as you examined and approved them, but as you happened to be where they were flying about? Have you *any opinion at all* on the question of what constitutes a valid ministry? If you have *not* studied the subject, your decision is somewhat premature—not quite of authority enough to justify a charge of uncharitableness. If you *have* studied the subject, without pretending to affirm that our opinion is as *good as yours* for the direction of *others*, may we not innocently believe that it is *better for our guidance*? and that *our* conscience, and not *yours*, is the standard by which *we* are bound to walk?

Presuming that the reader has by this time discovered the exclusiveness by which so many are horrified to be no ghost, but a harmless shadow, in the view of which there is no occasion to feel alarm and display valor,—we shall now take up those portions of the pamphlet, &c.

(To be continued.)

SELECTIONS.

FROM AN ADDRESS BY BISHOP M'ILVANE.

It is our earnest hope and prayer that the whole influence of this institution, (Kenyon College) may be strongly promotive in those who attend upon its instruction, of a decided, affectionate attachment to, and zeal for the extension of, the peculiar institutions and principles of that Church for whose interests the Seminary was founded, and with whose distinctive features it is identified. We hold it to be almost, if not quite, an axiom,

that if the peculiarities which render any denomination of Christians distinct from other denominations, be so inconsiderable in point of interest and importance, that it matters little whether they be known and valued and maintained or not, then there is no justification for the separate and distinct position of that denomination. It is bound to merge itself into that other denomination with which its principles are most conformed. The claims of unity are stronger than the reasons of separation in such a case. To apply this to ourselves—if the principles and institutions which distinguish our Church, amidst Protestant denominations around us, as an Episcopal Church, conducting her public worship by a prescript Liturgy, are not of sufficient value, as primitive, apostolic, and scriptural, to be affectionately loved, decidedly professed, strictly maintained; if it is not our duty to work in them heartily as the harness that just fits our affections, and to set them forth zealously as principles and institutions of great value to the Church of Christ, and to the permanence of the fruits of the Gospel; then we have no right to permit such peculiarities to make us a separate denomination of Christians. But we do believe that they are primitive, derived from the Apostles, of the same origin as the Bible, binding upon our consciences, and a full warrant for our standing a separate denomination, till all others become Episcopal. Then it is not only right and reasonable, but our bounden duty, to love these distinctive principles and institutions with a pure heart fervently; to have our sympathies and habits and efforts, as Christians, and especially as ministers, moving decidedly and freely in that channel, not only to be conformed, but to love conformity as the soldier loves his armour, as the molten silver takes the mould: not only decidedly to profess and maintain those things in which our Church is peculiar, but to seek their promotion and extension among men. They are not religion indeed, but they are of eminent importance to the purity, stability and permanent extension of true religion in all the world, and to all ages. Thus it is our hearts' desire and prayer, that the influence bearing upon the minds and hearts of students in this Seminary may be always promotive of a decided and cordial attachment to whatever is peculiar to our Church as Episcopal in ministry and Liturgical in worship—attachment not on considerations of expediency merely, because such things are wisest and best, and are most calculated to stand the gates of hell, and endure the wear of time; (a ground well taken indeed, but much below the position assumed by the Church herself;) but attachment because these things have come from the Apostles, have the warrant of Scripture, and can never be divorced from the Church of Christ without departure from the principles involved in its earliest establishment.

ON BEHAVIOUR IN CHURCH:

Messrs. Editors,—Please publish the following from the "Utica Gospel Messenger," for the benefit of all whom it may hit:—

The following was sent to a fashionable young lady on her behaviour at Church, and it is among the agreeable recollections of the writer that a salutary influence was produced, not only on the mind of the person addressed, but upon a number of her associates.

My Dear Young Friend :—I am sensible of the danger I run of incurring your displeasure, in the address I am about to make to you, but I hope your generosity of disposition, and your good sense will induce you to ascribe to the pure and true motives, the language in which I make my appeal to you. You must have known sufficient of me to be convinced that I am far from an austere character, forbidding the innocent and agreeable occupations of youth. Few persons have more pleasure in the society of those of your age than myself, and I have as strong a desire to be agreeable to the young, as I have anxiety to be useful to them.

While I would not wish to diminish your pleasures, and while I would make any reasonable sacrifice to promote your present and future happiness, I feel myself impelled by a sense of duty to ask your attention to a particular in your conduct, which while it exposes you to the unkind remarks of many, produces pain and regret in the feelings of others. I allude to your unguarded deportment on Sundays, and in the Church. I am very sure you cannot *intend* to wound the feelings of any one, and that you would not designedly offer insult to your Maker and Redeemer, in that place which he has appropriated to his own worship. Allow me affectionately to invite your thoughts to this subject, to suggest to you the propriety of examining yourself upon it. I need not go into any argument to prove to you that the institutions of our religion claim from every one a certain veneration and respect. I need not tell you that God himself is concerned in the employments of his temple, and must regard as offensive any conduct which conveys evidence of contemporary indifference. I have no doubt, that when you reflect seriously, you will be ready to allow that all lightness of manners in the house of God is unbecoming any one, and *especially* a young lady who is supposed to be always alive to a sense of decorum, and to be actuated by a lively regard to every thing that is delicate and amiable.

The lightness of your manners at Church can arise, I am confident from nothing but buoyancy of spirit and feeling, which often characterizes the young, and when reminded by a friend, I cannot but suppose that you will readily put yourself under some restraint, and on reflection, you will no doubt perceive that you may correct your habits and render yourself more agreeable to those whose esteem you may one day value, if you do not now. Bear in mind my young friend, that the gaieties of youth will soon pass away, and as you go into more advanced life, you may need the supports and feel the value of piety and devotion. The wise and best of both sexes have made the faith of the Gospel their comfort and dependence for enjoyment. When you look forward to the winter of age, and to that eternal state to which you must go, you will, I am satisfied, believe that you owe a duty to the Church of the Living God which should incline you to consideration, as to the manner in which you may adorn it. Pardon me my dear young friend, even should you feel a momentary glow of anger on the perusal of this note. Remember, you and I are yet to stand at the Bar of God, and to answer, you for the manner in which the messages of the Gospel of Jesus are received and improved by you—myself for the fidelity with which I discharge the duties of that commission which I received when authorized

to preach salvation to sinners through the Cross of Christ, and became the Pastor of a little, yet endeared flock, considering you as one of its lambs. God knoweth that I desire your present happiness, and would do more for your future blessedness. No one knows that I have addressed you on this subject, and will not, unless you choose. Allow me in conclusion to add, that if any thing in my actions, prayers or wishes, can in any way promote your happiness, nothing can give more pleasure than their exertion, to
Your affectionate Pastor.

CHRISTMAS GREENS.

The following remarks of Bishop Doane, are equally applicable in this diocese, where the "habiliments of sorrow" were made to give place to the tokens of Christmas rejoicing.

"The cheerful Christmas season comes to us, this year, in clouds. On our most holy places, the habiliments of woe have but just yielded to the garments of rejoicing. With the myrtle and the laurel, and the box, that testify our gratitude and gladness for a Redeemer born, there is a mingling of funeral cypress. A new grave garners, till the resurrection morning, the precious dust of the beloved Winslow. What then? Shall we not sejoice at "the good tidings of great joy," that "unto us is born, this day, in the city of David, a Saviour, which is Christ the Lord?" "Oh, say not so," said he, in his last days, to one, who spoke of having a gloomy Christmas, on account of his decease—"Oh, say not so, but think what we should all be, but for the birth which Christmas-day commemorates!" Beloved, it is even so. The Christian's joy must always be "with trembling." The Christian's sorrow can never be "without hope." And this alternation of joy and sorrow," as one hath beautifully said, "of joy not unsubdued, and sorrow not unmitigated, is characteristic of that divine system, through which the Church would train her children for heaven. Each week has its Fast, as well as its Feast; as if to teach us that would we rise with Christ, we must also suffer with Him. We are ushered, through Vigils, into Festivals; and are moulded into fitness for our Easter joy, by the penitential discipline of Lent. Our joy is never all joyful, neither is our sorrow all sorrowful. We sorrow as having hope elsewhere; and rejoice as still in the body. Such is the Church's portion, while militant in the world. Soon the world shall melt away from around her; then shall she rejoice without sorrowing." That in that blessed season of the Church's joy, we may all rejoice, through grace, "with joy unspeakable and full of glory," devoutly prays your faithful friend and Christian Pastor."

ON THE SEVENTEENTH ARTICLE.

From the Utica Gospel Messenger.

The 17th Article, when truly understood and correctly explained, condemns Calvinism in very pointed language. If we candidly examine this article, we shall see that it evidently *approves of conditional election and disapproves of absolute election or reprobation.* Let the article

speak its own import. It consists of two distinct parts. The first defines and approves of conditional election. It asserts the prescience of God, and that before the foundation of the world, he had provided the means of saving a sinful race. He determined to save those, who, as he foresaw, would yield their faith in a blessed Saviour; repent of their sins, and perform a sincere, though imperfect obedience. Faith, repentance, and obedience were required for their *renovation*.

"Pre-ordination to life is the overlasting purpose of God, before the foundation of the world, to deliver from curse and damnation, those, whom he hath chosen in Christ out of mankind, and to bring them by Christ, to everlasting salvation." Now the question is, who are those chosen in Christ? The next sentence of the article informs us. They are those, who comply with the required conditions. And what are those conditions? The words following will tell—"Those, who are called according to God's purpose, by his spirit working in due season, through grace—they obey the calling—they walk religiously in good works, any at length, by God's mercy, they attain to everlasting felicity." This part of the article shews us, that all mankind are chosen in Christ, if they, through grace, obey the calling of God—let his spirit work in them in due season—if they walk religiously in good works—"they shall attain everlasting felicity."

Is it possible for language to express conditional election in plainer terms than these? The Spirit of God must work in us—we must obey the calling of this Spirit—comply with the operations of the Spirit, and we must walk religiously in good works. Works are not the meritorious cause of salvation, but the instrumental and indispensable condition. Compare this with the Assembly's Catechism, Calvin's Institutes, and other writers on this subject, and the contrast will be evident.

"God did, from all eternity, unchangeably ordain, whatsoever comes to pass."—*Assembly's Catechism, chapter 7.*

"Every action, and every motion of every creature is so governed by the hidden counsel of God, that nothing can come to pass, but what is ordained by Him. All things come to pass by the efficacious will of God."—*Dr. Twiss, &c.*

"God not only foresaw that Adam would fall, but also ordained, that he should fall. God made Adam and Eve to this purpose, that they might be tempted and led to sin."—*Calvin's Institutes.*

"By force of his decree, it could not otherwise be, but they might sin."—*Ib.*

"Some are ordained to eternal life, and others to eternal damnation." *Ib., Book 12.*

"God is the author of that action which is sinful, by his irresistible will. God procures adultery, murders, cursings and lyings. He supplies wicked men with opportunities of sinning, and inclines their hearts thereto. He blinds, deceives, and seduces men. The Devil and wicked men are so held in, on every side, by the hand of God, that they cannot conceive, or contrive or execute any mischief, any farther, than God himself doth not permit only, but commands."—*Twiss, part 3. Calvin's Institutes, Book 8.*

When light and darkness become one and the same thing; when God and Belial become one and the same being; then this 17th article and Calvin's Institutes, and the Assembly's Catechism, will speak one and the same language.

The plain meaning of the second clause of the 17th article is this:—"The godly consideration of Predestination and conditional election in Christ, is full of most pleasant and unspeakable comfort to godly persons. They feel in themselves the working of the Spirit, mortify the works of the flesh, and draw up their minds to high and heavenly things.

The doctrine of conditional election, that all men can be saved by the atonement, if we sincerely comply with the conditions, is surely full of pleasant and unspeakable comfort to godly persons, and greatly establishes and confirms our faith of eternal salvation to be enjoyed by Christ, and does fervently enkindle our love to God.

Can this article, in these words, apply to the gloomy doctrine of *absolute* election, decrees, and reprobation? The word *reprobation*, the most exceptionable and offensive part of Calvinism, is not to be found in the 17th article.

Are the doctrines of absolute decrees and reprobation full of sweet, pleasant and unspeakable comfort? Do they require any condition, or do they tend to produce such effects as these—"feeling the workings of the Spirit—obeying the calling of God, and walking religiously in good works?" Will the belief of absolute decrees and reprobation "tend to draw our minds to high and heavenly things—to establish our faith and kindle our love to God?"

Thus far this article acknowledges a belief in conditional election. The article, then, in the latter part, condemns in most pointed language the doctrines of absolute *decrees* and *reprobation*. "So, for *curious* and *carnal* minds, lacking the spirit of Christ, to have continually before their eyes the sentence of God's predestination, (or rather reprobation) is a most dangerous downfall, whereby the evil doth thrust men into either desperation, or into wretchedness of most unclean living, no less perilous than desperation." Here Calvinism is delineated in lively colors. Is it not certain, that the doctrines of absolute decrees and reprobation have led many to crime and despair? Let the history of the Christian Church speak of those honest, but deluded Christians, who, in moments of despair, have committed the awful act of suicide. On the other hand, how many, believing in fate or destiny, or decree, have plunged into a course of vice, without regret, and without control?

To conclude. It is unfortunate, that the compilers of our Liturgy used the word *predestination* in two different senses. In the former part of the article, it most evidently implies conditional election, and in the latter, it implies absolute election, or reprobation, which tends to drive some persons to immorality, others to belief in universal salvation, and others to infidelity.

This article, of itself, furnishes a key to unlock its difficulties, to explain any obscurities, and to reconcile apparent contradictions.

POETRY.

From the Episcopal Recorder.

LINES

ON THE DEATH OF THE RIGHT REV. NATHANIEL BOWEN, D. D.

"I heard a voice from heaven, saying unto me, Write—blessed are the dead who die in the Lord."

The gates of death,—the portals of the tomb
Are wide unclosed. Who passeth there?
With firm undaunted step, calmly he treads
The shadowy pathway, while his lifted eye,
Beaming with holy triumph, looks beyond—
And shrinks not from the blaze
Of living radiance that meets his view,—
The burst of glorious, everlasting day.

List!—on his raptured ear,
Softer than melody of wind kissed harp-strings,
Comes the voice of his Redeemer,—

'Thou hast well done
Thou good and faithful servant,—enter thou
Into the joy eternal of thy Lord,—

Most faithful hast thou been
Over the trust confided to thy care,
And now behold thy rich, thy great reward—
A crown of endless life."

Who is this favoured one?
Hath he a name among the princes of the earth?
Or did his potent voice breathe life and death
To trembling millions?—Was he gorgeously arrayed
In gold and purple?—and did worldly pomp
Attend his footsteps?

Nay,—more glorious far, was his exalted state.
He was an ambassador, *accredited and owned*
Of Him, by whom kings reign, and princes hold their sway;
And though to outward semblance, he was meek and lowly,
And no visible display of rank was seen,—
Yet from the majesty of Heaven,
He held his high commission,—
To the eye of faith, the dazzling panoply,
With which he was invested,—the *armour of the living God*,
Far, far outshone the worthless trappings of a monarch's state;—
While from his lips the words of life and death,—
Eternal life, eternal death, fell on the listening multitude,
With more than mortal power.

His mission is fulfilled—
His work is done,—his Master hath recalled him,—
And through the shadowy portals of the tomb,
He hath passed upward, to the courts of Heaven.

SARAH P. JENKINS.

New-York, Sept. 8th, 1839.

CHURCHING OF WOMEN.*

From Keble's Christian Year.

Is there, in bowers of endless spring,
 One known from all the seraph band
 By softer voice by smile and wing
 More exquisitely bland!
 Here let him speed: to-day this hallow'd air
 Is fragrant with a mother's first and fondest prayer.

Only let Heaven her fire impart,
 No richer incense breathes on earth:
 "A spouse with all a daughter's heart,"
 Fresh from the perilous birth,
 To the great Father lifts her pale glad eye,
 Like a reviving flower when storms are hush'd on high.

O what a treasure of sweet thought
 Is here! what hope and joy and love
 All in one tender bosom brought,
 For the all-gracious Dove
 To brood o'er silently, and form for heaven,
 Each passionate wish and dream to dear affection given.

Her fluttering heart, too keenly blest,
 Would sicken, but she leans on Thee,
 Sees Thee by faith on Mary's breast,
 And breathes serene and free.
 Slight tremblings only of her veil declare†
 Soft answers duly whisper'd to each soothing prayer.

We are too weak, when Thou dost bless,
 To bear the joy—help, Virgin-born!
 By thine own mother's first caress,
 That wak'd thy natal morn!
 Help, by the unexpressive smile, that made
 A heaven on earth around the couch where Thou wast laid!

* See the Sermon in this number of the Gospel Messenger.

† When the woman comes to this office, the rubric (as it was altered at the last review) directs that she be *decently apparelled*, i. e. as the custom and order was formerly, *with a white covering, or veil*.—*Wheatley on the Common Prayer*, c. viii. sec. i. 3.

 RELIGIOUS INTELLIGENCE.

Sunday Night Oratorios.—We believe they are encouraged in New-Orleans and Paris, perhaps in some degree at London, but we have never heard of one in any other city of our country than *that* named above, and even there we do not believe the sober-minded American population approve of them. Certain it is, that in Charleston the religious community are opposed to passing Sunday Evening in any *amusement*, although it may be called sacred. More need not be said, as we

are happy to find that the late Oratorio took place (whether the weather or the public opinion had most concern in the change of the time, we decide not) on Wednesday night.

Monthly Missionary Lecture at St. Stephen's.—That for February was delivered at the appointed time, and the amount returned for Missions was \$8 00.

St. Michael's Church.—The following preamble and Resolutions were adopted unanimously at the meeting of the Vestry and Wardens of St. Michael's Church, on the 30th January.

The absence of our late venerable and respected Chairman, tells us, that the Almighty has withdrawn him, at the prolonged age of fourscore years, from his earthly duties. The faithfulness with which he served as Chairman of the Vestry, and the character he uniformly sustained through society, demand an expression of reverence for his life and services, and a sympathetic regard to those, who more immediately bemoan his loss. But a very short interval interrupted him in his official capacity amongst us, as his last works well testify. A few months only have elapsed since he was made the Vestry's organ of communication on the lamented decease of our valued Bishop—those communications bore an impress of feeling and ability, which would have marked a younger mind.

Mr. Alexander has been true to the interests of this Church for nearly 40 years—He first entered the Vestry in April, 1800; in which capacity he served till 1819, when he was elected Chairman, and so continued till his death,—may it not, therefore, be recorded on the journals of this Church, that he was worthy.

Be it therefore Resolved, That the Vestry of St. Michael's feel sensibly the loss of their respected Chairman, and that they do sympathize with the family of the deceased, and will wear the usual badge of mourning for two successive meetings of the Vestry.

Resolved, That a copy of the above be enclosed and transmitted to the family of the deceased by the Chairman of this meeting.

Texas.—The Rev. C. S. Ives, states, that he has collected for the Protestant Episcopal Church at Matagorda, a sum sufficient to pay for it thus far, but not [to put it up, and pay the freight from New-York. In Charleston, \$302 was given—in New-York, \$600, &c.

Extract of a Letter.—An individual who for several years has been settled as a Congregationalist clergyman, writes as follows:

"I have for some time been becoming dissatisfied with Congregationalism, not having, however, until a comparatively recent period, *one thought of ever actually leaving its communion.* It seems to me altogether *too cold and naked, and even irreverent,* as a form of worship, and too loose as a form of Church government and discipline. I have been adopting one after another, for three or four years, views of ecclesiastical polity differing from those Congregationalists hold to, without any

reference or scarcely a thought of Episcopacy, until I came recently to compare my views with those of Episcopalians, and find them nearly to coincide. I do not wish to act rashly or even too hastily, but as regards the peculiarities of the Church, I must say, I am fully decided, in giving them my preference. As respects the threefold ministry, I find much more in the Scriptures to warrant it than I had expected. To the arguments from ecclesiastical history, I have as yet given but an imperfect examination, not having the sources of information by me. The subject is becoming one of much interest to me, and assuming more importance than I have been wont to attach to it.—*Churchman.*

The Established Church.—The Dissenters are a numerous and they are a most respectable body of men. But they are a minority in the community at large; they are besides not equally distributed over the surface of the country; they have much to say in some of the large towns, especially those of recent growth; in the counties, their numbers and influence are extremely small; and they are divided among themselves, insomuch that some sects greatly more lean towards the Church, than towards any combination against her. Even upon a question affecting their pockets, the church-rates, it was clear that all their union could not gain a majority sufficient to carry the bill through even the House of Commons. Upon the education question they are exceedingly divided; and one great class, the Methodists, are decidedly and pretty unanimously with the Lords and the Church. It may be added that the last general election demonstrated powerfully the influence of the Establishment; still more perhaps do some later occurrences in the towns. Even at Manchester the Church party had been defeated by a bare majority, with all the influence of the government and of the new corporation. After making every allowance for the tendency which the ministerial policy on constitutional questions, both in the colonies and at home, has inevitably had to weaken the strength and abate the confidence of the popular party, it must be admitted that all these indications show how little chance there is of making head against the influence of the Establishment on any point which is deemed essential to its interests, as long as it lasts; and the continuance of that Establishment, even if its destruction were a thing to be desired, which neither you nor I could ever for a moment allow, seems just as certain as that of any other branch of our mixed constitution.—*Lord Brougham.*

Our present pecuniary embarrassment.—How many, within a few short months, have encountered the sorest reverses of fortune! How many are there, who were once living in ease and splendor, now reduced to beggary perhaps for life. The various springs of comfort or profit, which were lately flowing regularly and freely, are at present dry. How much of distress and want and derangement are now experienced, from one end of our country to the other! On every wind are brought the messages of sorrow. But it becomes us to inquire, seriously and candidly, whether we have not deserved this allotment, whether God may not be using human instruments to punish human wickedness. Let us listen to

the voice of the Almighty addressing us as he once did the Jews—"For who shall have pity on thee, Jerusalem? Or who shall bemoan thee? Or who shall go aside to ask how thou doest? Thou hast forsaken me, saith the Lord, thou art gone backward; therefore, will I stretch out my hand against thee and destroy thee; I am weary with repenting. Thy substance and thy spoil will I give to the spoiler, without price, and that for all thy sins, even in all thy borders."—*South. Churchman.*

Duelling.—To the "Western World," printed at Memphis, Tennessee, we are indebted for the following account of the proper treatment of a challenge:

"On Tuesday morning last, while sitting in our medical office, with our professional associate and two other gentlemen, a rap was heard at the door, and an individual entered upon our call to 'come in.' One of the gentlemen present introduced this individual as Col. ——. The Col., politely bowing, handed us a letter, saying it was from his friend Dr. B——. We read the letter, and found it was in such form as we had heard challenges described; and inquiring of the Col., he answered us that it was, indeed, a document of that nature. We returned the letter to him who brought it, and told him that we could not receive nor entertain any such paper. He requested a written answer. We refused to give one. He replied that a written answer was customary in such cases. To this we said, if we recognized what *duellists* called the "code of honor," as the rule of our conduct, then we should certainly return a written answer; but, inasmuch as we did not recognize any such "code of honor," and chose to govern ourself according to our own sense of right, we declined a compliance with his request. He then desired us to state to him why we would not accept the challenge. To this we had no objection; and to enable us to do so properly, asked him for the letter, that we might read it to the gentlemen present—prefatory to our verbal answer. He hesitated to let us have the letter again, expressing some apprehension of legal proceedings. Being assured, however, that he should be safe, on that score, he gave us the letter. We read it to the company, and then told him, in substance, as follows: "I believe duelling to be a violation of moral and legal right; therefore, I will not under any circumstances, fight a duel. I do not seek to kill, nor injure any man. I am not ambitious of the character of a fighting man, nor am I afraid of the name of coward; and, if I know myself, I am not afraid of any man or set of men, nor to do any thing which I believe to be right. What I have said and written about Dr. B——, or any one else, I believe, and do still believe, to be true, and perfectly within the pale of my duty. I shall not now, nor at any time, retract a syllable of it. I hold myself now and at all times, amenable for any thing I have spoken, written or done—not in a duel, but in a faithful defence of myself, whenever, and by whomsoever I may be attacked. I neither seek nor avoid an encounter. I am not aware that I shall leave Memphis within the next two weeks; during which time I can generally be found at one or the other of my offices. You have my answer, sir."

We then returned the letter to Col. L——, and our interview ended, by his retiring.

Support of the Church.—*Exeter, Oct. 18.*—The visit of the Rev. Samuel Wilberforce in this part of the country as a deputation to lay before the public the claims of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, the operations of which are confined to our colonial possessions, has created an extraordinary interest. The powerful and surpassing eloquence of the reverend gentlemen, with the astounding facts he produces, and his able reasoning upon them, has attracted the most crowded meetings ever witnessed here. He has visited Plymouth, Barnstable, and a number of other places, where the meetings have been altogether unprecedented, and the collections, generally munificent, five times larger than was ever before obtained for the same purpose. On Friday last Mr. Wilberforce attended a public meeting in Exeter, which was crowded to excess. The bishop presided and the reverend gentleman spoke nearly three hours. He has not only opened the eyes of Churchmen, but has startled many rigid Dissenters. On Wednesday last an evening meeting was held, at the Royal Subscription Rooms, in the city, at which the very Rev. the Dean presided. There were nearly 2000 persons present, forming the most respectable public meeting ever known in Exeter; and when, to his credit as an independent man, the Mayor of Plymouth (J. W. Soltaw, Esq.,) who is a Whig-Radical, and was the active chairman of Lord John Russell's election committee, came forward and addressed the vast assemblage in support of the society, in the most able and straightforward way, expressing his admiration of Mr. Wilberforce's eloquence, and his astonishment at the neglect of all governments, for so long a period, of the religious condition of our colonies. He said, with much emphasis, "I sink all paltry political feeling when the religion of the land is concerned." We regret we cannot find room for the admirable speech of Mr. Wilberforce.—*The (Canada), Church.*

Diocesan Missions needed.—Extract from a letter in the "Southern Churchman."

"Although it is late I cannot close this letter without calling your attention to the lamentable fact, that, so far as Episcopacy is concerned, this part of enlightened Virginia lies in *total darkness*. With the exception of some few who came here members of that Church, and others who from travel and acquaintance with the world, have become familiar with its forms and doctrine, the people are as perfectly unenlightened with regard to it—and, I may say, are as perfectly ignorant that *there is such a denomination of Christians*—(a denomination too which claims to be the true apostolic church)—as are the Hindoos or the Seminoles! This, sir, should be remedied, and I do hope, that while the church is sending missionaries to foreign lands, she will look to her nearer and dearer children as they ought to be—though now outcasts from her presence and wholly unacquainted with her—and send some one to conduct

them the way to everlasting life. Has not the Bishop full power in this matter? If so, urge him to think of us, and act for us."

Oxford Tracts.—We have lately read more of them, and now have before us the letter of their contributor, Dr. Pusey, to the Bishop of Oxford. Since the days of Latimer, Cranmer, and Ridley, we have seen nothing more full of pure and holy feeling, more faithful to primitive rule and Gospel fidelity, more devoutly concerned for the preservation of the principles of the Reformation. If it were to be our last expression, we could not but say, for meekness and fervor, we have rarely, from modern pens, read such pages as these. As to the attempt to fasten on Dr. Pusey and his associates the charge of a leaning to Popery, we should think it on a par with the attempt to convict the late Bishop White of a leaning to Mahometanism.—*Utica Gospel Messenger.*

On Multiplying Churches.—In the middle of the last century, when some doubts were expressed as to the propriety of erecting a new Episcopal Church in Philadelphia, Dr. Franklin delivered an opinion upon it in his characteristic manner. 'To build a new church in a growing place,' said he, 'is not properly dividing but multiplying, and will really be a means of increasing the number of those who worship God in that way. Many who cannot now be accommodated in the church, go to other places, or stay at home; and if we had another church, many who go to other places, or stay at home, would go to church. I had for several years, nailed against the wall of my house, a pigeon-box that would hold six pair: and though they bred as fast as my neighbor's pigeons, I never had more than six pair, the old and strong driving out the young and weak, and obliging them to seek new habitations. At length, I put up an additional box, with apartments for entertaining twelve pair more, and it was soon filled with inhabitants by the overflowing of my first box, and of others in the neighborhood. This I take to be a parallel case with the building of a church here.'—*Recorder.*

Obituary Notice.

Departed this life on the 25th January, in the 85th year of his age, DAVID ALEXANDER, Esq., for many years, a highly respected Merchant in this city, and President of the Union Insurance Company. The Board of Merchants, the Charitable Society, and the Church authorities, have given their public testimony to his ability, integrity, and usefulness; and while the "Gospel Messenger" would ask leave to add its humble testimony to the same effect, it would advert to a coincidence of melancholy interest to the friends of our Church, viz., that the connection of the deceased with its affairs, commenced at about the same period with that of our lately lamented Bishop. In the year 1802, the one was introduced to the service of St. Michael's Church as Assistant, the other as a Vestryman in 1800. They acted together in the measures for reviving our Convention in 1804, after its suspension for 5 years, in framing its rules, and as members of the "Standing Committee" of the Diocese. Thus united in life, in death they were divided by the interval of only five months.

Mr. A. served also, for several years, in the office of Recording Secretary, that institution so important to this Diocese, "The Society for the Advancement of Christianity in South-Carolina."

